హరిః ఓమ్ हरिः ॐ hari@h Om

4. Chapter 4

In this Chapter four, the *viSvarUpam* of the Lord is described which is like a summary of *purushasUktam*. The following *SlOkAs* can be used for regular prayer (*pArAyaNam*). The devotee *dEvaSarma* invokes the Lord thus:

శ్రీవేంకటేశ! మత్స్వామిన్ ప్రణతార్తిప్రణాశనః
జ్ఞానానన్దదయాపూర్ణ! విజ్ఞాపనమిదమ్ శృణు ||--4-1
श्रीवेंकटेश! मत्स्वामिन् प्रणतार्तिप्रणाशनः
ज्ञानानन्ददयापूर्ण! विज्ञापनमिदम् श्रुणु ||--4-1

SrIvEmkaTESa! matsvAmin praNatArtipraNASana@h
j~nAnanandadayApUrNa! Vij~nApanamidam SruNu—4-1

O svAmi! You are take way the grief and sorrow from the devotees. You are a well rounded and full fledged personality with the virtues like divine wisdom, compassion, bliss and happiness. O Lord *vEmkaTESa* hear my earnest appeals for mercy and compassion.

యన్ముఖమ్ బ్రహ్మజనకమ్ యద్బాహూ క్షత్రకారణే
యదూరుభ్యామ్ వైశ్యకులమ్ పాదాభ్యామ్ సేవకోఽభవత్ ||--4-2
यन्मुखम् ब्रह्मजनकम् यद्बाहू क्षत्रकारणे
यदूरुभ्याम् वैश्यकुलम् पादाभ्याम् सेवकोऽभवत् ||--4-2

yanmuKam brahmajanakam yadbAhU kshatrakAraNE
yadUruByAm vaiSyakulam pAdAByAm sEvakO@2Bavat—4-2

O Lord! The *brAhmins* fromYour face, *kshatriyAs* from Your shoulders, *vaiSyAs* from Your thighs and the *SUdrAs* from Your feet came out. Since all parts of the Lord's body are equally worthy of praise and worship, all the four casts need to be respected equally without any discrimination.

శిరసో ద్యౌరభూద్యస్య సహస్రాంశుశ్చ నేత్రజః
ముఖాత్పురందరోఽగ్నిశ్చ దిగ్దేవాః శ్రోత్రతోఽభవన్ ||--4-3
शिरसो द्यौरभूद्यस्य सहस्रांशुश्च नेत्रजः
मुखात्पुरंदरोऽग्निश्च दिग्देवाः श्रोत्रतोऽभवन् ||--4-3

SirasO dyauraBUdyasya sahasrAmSuSca nEtraja@h
muKAtpuramdarO@2gniSca digdEvA@h SrOtratO@2Bavan—4-3

O *vEmkaTESa*! From Your head the *svarga lOka*, from Your eyes *sUrya*, from Your face *indra* and *agni* and from Your ears the Deities of all the sides came out.

శీతాంశుర్మనసో జాతః ప్రాణాద్వాయురజాయత
అంతరిక్షమ్ నాభితోఽభూత్ పద్భ్యామ్ భూమిరజాయతః ||--4-4
शितांशुर्मनसो जातः प्राणाद्वायुरजायत
अंतरिक्षम् नाभितोऽभूत् पद्भ्याम् भूमिरजयतः ||--4-4

SItAmSurmanasO jAta@h prANAdvAyurajAyata
amtarikSam nABitO@2BUt padByAm BUmirajAyata@h—4-4

O *vEmkaTESa*! From Your mind *camdra*, *vAyuvu* from Your *prANa*, from Your naval the sky and from Your feet the earth came out.

యత్కోమలాంగై రభవన్ భువనాని చతుర్దశ
కోమలే నాభికమలే బ్రహ్మాణ్డమ్ బ్రహ్మాధిష్ఠితమ్ ||--4-5
यत्कोमलांगै रभवन् भुवनानि चतुर्दश

कोमले नाभिकमले ब्रह्माण्डम् ब्रह्माधिष्ठितम् ||--4-5

yatkOmalAmgai raBavan BuvanAni caturdaSa
kOmalE nABikamalE brahmANDam brahmAdhishThitam—4-5

O Lord! From Your handsome and tender body parts, fourteen *lOkAs* came out. From Your tender naval, the residing place of the Deity *brahma*, the entire universe came out. One can find the same description in *Adi purANam* and *BAgavatam*.

శ్రియఃపతే కోఽపి జయేన్న మాయామ్ యయా జనో ముహ్యతి వేదనార్థమ్
తమ్ నిర్జితాత్మానమనన్తమాయినమ్ మాయాపహమ్ త్వామ్ శరణమ్ ప్రపద్యే ||--4-6

श्रियःपते कोऽपि जयेन्न मायाम् यया जनो मुह्यति वेदनार्थम्
तम् निर्जितात्मानमनन्तमायिनम् मायापहम् त्वाम् शरणम् प्रपद्ये ||--4-6

Sriya@hpatE kOpi jayEnna mAyAm yayA janO muhyati vEdanArtham
Tam nirjitAtmAnamanantamAyinam mAyApaham tvAm SaraNam prapadyE—4-6

O *vEmakaTESa*, Lord of the Deity *lakshmi*! The entire creation is under delusion due to You and nobody can understand or get over such a delusion. Even the wise people also are under the spell of the delusion and they also cannot estimate the magnitude such a spell. Hence, You are the undefeated conqueror of the entire universe. Only by showering Your Grace, You liberate the devotees from the delusion and the associated bondages. I seek protection in You the greatest Lord and I plead You to bless me to get over the the spell of delusion. In fact, *BagavadgIta* stresses these aspects of getting over delusion in Chapter 7, *SlOkAs* 13-14.

నమోఽతర్క్యాయ తర్క్యాయ సగుణాయాగుణాయ చ
నమోఽనన్తాయాన్తకాయ వేద్యావేద్యస్వరూపిణే ||--4-7

नमोऽतर्क्याय तर्क्याय सगुणायागुणाय च
नमोऽनन्तायान्तकाय वेद्यावेद्यस्वरूपिणे ||--4-7

namO@2tarkyAya tarkyAya saguNAyAguNAya ca
namOnantAyAntakAya vEdyAvEdyasvarUpiNE—4-7

O Lord! One who is a doubting "Thomas" (i.e., doubts about You and Your virtues), You are incomprehensible. Yet, You help the sincere devotees in understanding Your virtues and the greatness of Your Grace. You are the well rounded person with virtues like compassion, bliss and happiness. You destroy the persons with demonic qualities. You enable the wise and good-mannered people to understand You in an appropriate form based on their abilities. At the same time, You are imperceptible to the evil people. You are also comprehensible to some extent via the true knowledge of the vEdAs. O such a supreme Lord *vEmkaTESa*, I always pray to You!

సిద్ధిప్రదస్త్వమ్ కిల దేవవర్య త్వత్ప్రేరితోఽహమ్ తవ పాదమాప్తః
త్వత్పాదభక్తో బహిరన్తరాత్మన్ కిమస్తి విజ్ఞాప్యమశేషసాక్షిణః ||--4-8

सिद्धिप्रदस्त्वम् किल देववर्य त्वत्प्रेरितोहम् तव पादमाप्तः
त्वत्पादभक्तो बहिरन्तरात्मन् किमस्ति विज्ञाप्यमशेषसाक्षिणः ||--4-8

siddhipradastvam kila dEvavarya tvatprEritOham tava pAdamApta@h
tvatpAdaBaktO bahirantarAtman kimasti vij~nApyamaSEshasAkshiN@h —4-8

O Lord! You are much superior to the Deities like *brahma* and others who grant all the boons to the devotees. Prompted by You, I am bowing to Your Lotus feet in order to be blessed by You. Myself being the worshipper of Your lotus feet, should I appeal to You and express my concerns as You know every thing. Are You not present every where inside and outside of the entire creation? O such a supreme Lord *vEmkaTESa*, I always pray to You!

సుఖమ్ నృపాలాః సుర దేవముఖ్యాః బ్రహ్మాదయస్తే పదపద్మసంశ్రితాః
త్వత్కింకరాస్తేఽపి పృథక్ విభావితాః కురుష్వ శం భో ఋషి దేవమిత్రః ||--4-9

सुखम् नृपालाः सुरदेवमुख्याः ब्रह्मादयस्ते पदपद्म संश्रिताः
त्वत्किंकरास्तेपि पृथक् विभाविताः कुरुष्व शं भो ऋषि देवमित्रः ॥--4-9

suKam nR^ipAlA@h suradEvamuKyA@h brahmAdayastE padapadmasamSritA@h
tvatkimkarastEpi pR^ithak viBAvitA@h kurushva Sam BO R^ishi dEvamitra@h —4-9

O Lord! You are the enjoyer of supreme happiness, prosperity and bliss. Kings like *ambarisha, indra* and others as well as the Lord *brahma* and other Deities find protection in Your Lotus feet and as a consequence they are appropriately enjoying the happiness, prosperity and bliss according to their level of devotion. O such a supreme Lord *vEmkaTESa* who blesses the Deities, Sages and devoted kings! I always pray to You to liberate me from the sufferings and grief while leading this horrible family life.

ఉత్పత్త్యధ్వస్యశరణ ఉరుక్లేశదుర్గాన్తకోగ్ర-
వ్యాలాకృష్టే విషయమృగతృష్ణాత్మగేహోరుభారః
ద్వన్ద్వశ్వభ్రే ఖలమృగభయే శోకదావేఽజ్ఞసార్థః
పాదౌ శస్తౌ శరణద కదా యామి కామోపసృష్టః ॥--4-10

उत्पत्त्यध्वस्यशरण उरुक्लेशदुर्गान्तकोग्र
व्यालाकृष्टे विषयमृगतृष्णात्मगेहोरुभारः
द्वन्द्वश्वभ्रे खलमृगभये शोकदावेज्ञसार्थः
पादौ शस्तौ शरणद कदा यामि कामोपसृष्टः ॥--4-10

utpattyadhvasyaSaraNa uruklESadurgAntakOgra-
vyAlAkR^ishNE vishayamR^igatR^ishNAtmagEhOrubAra@h
dvandvaSvaBrE KalamR^igaBayE SOkadAvEj~nasArtha@h
pAdau Sastau SaraNada kadA yAmi kAmOpasR^ishTa@h —4-10

Day-to-day life is like a jungle. A jungle is a place where wild animals thrive on the philosophy "survival of the fittest" by killing one another and the weakest ones (which are without any protection) become "a prey" to the strongest ones. Similarly the *samsAra* (i.e., the day-to-day life) is full of obstacles, suffering from diseases, poverty, distress, fear, erosion due to ego, pride, prejudice, jealousy, selfishness, lust as well as immorality. O Lord, I am entangled in the clutches of such a deplorable *samsAra* without any protection and safety net. For such a deplorable samsAra, You are the only One who can offer proper protection. O such a supreme Lord *vEmkaTESa*, I am always eager to pray to Your lotus feet in order to get relief from distress by seeking Your Grace for protection!

భవాబ్ధితారమ్ కటివర్తిహస్తమ్ స్వర్ణామ్బరమ్ రత్న కిరీట కుణ్డలమ్
ఆలమ్బిసూత్రోత్తమమాల్య భూషితమ్ నమామ్యహమ్ వేంకటశైలనాయకమ్ ॥--4-11

भवाब्धितारम् कटिवर्तिहस्तम् स्वर्णाम्बरम् रत्न किरीट कुण्डलम्
आलम्बिसूत्रोत्तममाल्य भूषितम् नमाम्यहम् वेंकटेशैलनायकम् ॥--4-11

BavAbdhitAram kaTivartihastam svarNAmbaram ratna kirITa kuNDalam
AlambisUtrOttamamAlya BUshitam namAmyaham vEmkaTaSailanAyakam —4-11

You steer me safely out of the so called ocean-like *samsAra*. You always put Your hands around Your waist to indicate to the devotees "I am determined to steer you out of the ocean-like *samsAra* if you seek protection in my feet". You wear the dress glittering with golden color, a crown studded with diamonds and precious stones, a sacred thread and a long garland of sacred flowers whose fragrance is capable of destroying the ignorance of the devotees. O such a supreme Lord *vEmkaTESa*, I always pray to You!

జామ్బూనదాభమ్ గుణిభిర్వరేణ్యమ్ వక్షఃస్థలే దక్షకుచోర్ధ్వభాగే
శ్రీవత్సలక్ష్మ్యంకిత దివ్యరూపమ్ శ్రీవేంకటాధీశమహమ్ ప్రపద్యే ॥--4-12

जाम्बूनदाभम् गुणिभिवरेण्यम् वक्षःस्थले दक्षुकुचोर्ध्वभागे
श्रीवत्सलक्ष्म्यंकित दिव्यरूपम् श्रीवेंकटाधीशमहम् प्रपद्ये ॥--4-12

jAmbUnadam guNiBirvarENyam vaksha@hsthalE dakshakucOrdhvabAgE
SrIvatsalakshmyamkita divyarUpam SrIvEmkaTAdhISamaham prapadyE —4-12

O Lord! You shine with a tinge of golden color. Deities like *brahma* and others worship You because You are the embodiment of virtues like divine wisdom, devotion, austerity, etc. You have a handsome mole called *SrIvatsa*, the icon of the Goddess *lakshmi* on Your left breast and hence, You are the extraordinarily handsome and divine personality. O such a supreme Lord *vEmkaTESa*, I always seek protection in You!

సంస్థితమ్ సువిమానాన్తర్విరించాద్యైశ్చ సేవితమ్
చామరైర్వ్యజనైశ్ఛత్త్రైః శరదిన్దుముఖమ్ భజే ||--4-13

संस्थितम् सुविमानान्तर्विरिंचाद्यैश्च सेवितम
चामरैर्व्यजनैश्छत्त्रैः शरदिन्दुमुखम् भजे ॥--4-13

Samsthitam suvimAnAntarvirimcAdyaiSca sEvitam
cAmarairvyajanaiSCattrai@h SaradindumuKam BajE —4-13

O Lord *vEmkaTESa*! You reside in the top level of the cathedral of the temple called *Anamdanilayam*. The Deities like *brahma, rudra* and others sooth You by providing shade via umbrella and a comforting gentle breeze by waving the hand held fans. O full blooming moon-like faced supreme Lord *vEmkaTESa*, I always pray to You!

భక్తానుకంపీ గరుడధ్వజస్తత్ స్కన్ధమ్ సమారుహ్య కిరీటకుణ్డలీ
పీతామ్బరశ్చారు సుమన్దహాసః శ్రీకౌస్తుభశ్చక్ర వరాఽభయాంకితః ||--4-14

भक्तानुकंपी गरुडध्वजस्तम् स्कन्धम् समारुह्य किरीटकुण्डली
पीताम्बरश्चाय सुमन्दहासः श्रीकौस्तुभश्चक्र वराऽभयांकितः ॥--4-14

BaktAnukampI garuDadhvajastam skandham samAruhya kirITakuNDalI
pItAmbaraScAru sumandahAsa@h SrIkaustuBaSca varA@2BayAmkita@h —4-14

O Lord! You are very much dear and near to the devotees. You display the banner bearing *garuDa* (eagle) and the *garuDa* carries You on his mighty wing, the so called shoulder. You wear a crown studded with precious stones. You wear a dress with golden color and *kaustuBa maNi* around Your neck. You always display pleasant smile on Your face. You are always with the Goddess *lakshmi* and wear *sanKa, cakra* and the icons like *vara* and *aBaya*. Thus in that form, You bestow divine wisdom to the devotees in the universe in order to liberate them from bondages. O such a supreme Lord *vEmkaTESa*, I always pray to You!

సజయో విజయశ్చైవ దృశ్యోఽదృశ్యః శ్రుతోఽశ్రుతః
సంభాషణోఽభాషణశ్చ వాచ్యోఽవాచ్యో వృషోఽవృషః ||--4-15

सजयो विजयश्चैव दृश्योदृश्यः श्रुतोऽश्रुतः
संभाषणोऽभाषणश्च वाच्योऽवाच्यो वृषोऽवृषः ॥--4-15

sajayO vijayaiScaiva dR^iSyO@2sR^iSya@h SrutO@2Sruta@h
samBAshaNO@2BashaNaSca vAcyO@2vAcyO vR^ishO@2vR^isha@h —4-15

O *vEmkaTESa*! While You wander around the world, You are face submission as well as conquer in the universe. Even though, You are extolled as invincible, You bow down to the devotees and do act as per their whims and fancies. You are imperceptible and yet You are perceptible to the devotees. You hear them clearly via their rendering of the *vEdAs, purANAs*, etc. But You do not care for the evil doers and are imperceptible to them. You are making the devotees to announce loudly about Your eminence. You cannot be completely assessed and established ordinarily. Yet it is possible to establish those facts via *SAstrA*s rendered by the name-worthy sages. You are above the six sins like *kAma, krOdha*, etc. You are the embodiment of six types of prosperities. O such a supreme Lord *vEmkaTESa*, I always pray to You!